

AND [THUS] THE WAY OF
THE CRIMINALS WILL
BECOME EVIDENT

وَلتَسْتَبِينَ سَبِيلُ
الْمُجْرِمِينَ

تَقْرِئُهُ اللهُ SHAYKH ABŪ MUS'AB AL-ZARQĀWĪ

COMPILED IN A NEW PDF VERSION BY
DĀR AT-TAWHĪD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Short Introduction

Verily all praise is for Allāh, we Praise Him, we seek His help and His forgiveness. We seek refuge with Allāh from the evil of our own souls and from our bad deeds. I bear witness that there is no god but Allāh alone without any partner and I bear witness that Muhammad is His slave and messenger and His, his household and his companions, and those who followed them in goodness. To proceed:

This is a statement and message to the people of 'Irāq and to the Muslims worldwide in general released by the martyred and mujāhid Shaykh Abū Mus'ab al-Zarqāwī (تقبله الله). In it he speaks about the dangers of the democratic system the US crusaders sought to install in 'Irāq after they handed it over to the rawāfid. He goes in depth and refutes this system of kufr and shirk from various perspectives and leaves no room for argument for those who like to argue.

We ask Allāh to accept the Shaykh as a martyr and may He make this work of him beneficial for the Muslims. This translation was not done by Dār at-Tawhīd, it's just an older version that we revised.

5 Rabī' Al-Thānī, 1444 AH/30 Oktober 2022

Abū 'Abd Allāh

DĀR AT-TAWHĪD



WORSHIP ALLĀH & AVOID AT-TAĤŪT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Indeed, all praise is due to Allāh, we praise Him, seek His Help, and seek forgiveness from Him. We seek protection in Allāh from the evil of our own selves, and our evil deeds. Whoever Allāh guides none can misguide him; whomever He misguides none can guide. And we bear witness that there is none worthy of worship except Allāh alone, He has no partner; and we bear witness that our master and Prophet Muhammad is His Slave and Messenger. To proceed:

Allāh (ﷻ) said: ‘O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allāh and His Messenger and strive in the cause of Allāh with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favor] that you love - victory from Allāh and an imminent conquest; and give good tidings to the believers.’ [61:10-13]

Al-Imām ibn Al-Qayyim (رحمه الله) said:

وَإِذَا طَرَقَ الْعَدُوُّ مِنْ الْكُفَّارِ بِلَدِ الْإِسْلَامِ طَرَقُوهُ بِقُدْرَةِ اللَّهِ، أَفِيحِلُّ الْمُسْلِمِينَ
الْإِسْتِسْلَامَ لِلْقَدَرِ، وَتَرَكَ دَفْعَهُ بِقُدْرٍ مِثْلِهِ، وَهُوَ الْجِهَادُ الَّذِي يَدْفَعُونَ بِهِ قُدْرَ اللَّهِ
بِقُدْرِهِ

“When the enemies from the kufār (attack) Dār Al-Islām, they came with the decree of Allāh, so is it permissible for the Muslims to surrender to the decree and leave defending with the decree of its like? And that is Jihād, with it they defend Allāh’s decree with His decree.”

And you should know o Muslims that waging Jihād fī sabīli Allāh is an antidote to many sicknesses from which the Ummah is complaining today. There is nothing after Tawhīd, which benefits the slaves and lands as much as Jihād.

And that is a path, which Allāh has taken responsibility to guide the person who walks on it, as Allāh has said: And those who strive for Us - We will surely guide them to Our ways. [29:69]

And that is why the salaf (pious predecessors), when a matter of a religion became difficult for them, they go with that matter to the people of the thugūr (borders) and Jihād hoping that they would get guidance and the right way from them.

And it is likewise a door from the door’s of Jannah, Allāh carries away due to it, sadness and worries, as it is narrated in the hadīth:

عَلَيْكُمْ بِالْجِهَادِ فِي سَبِيلِ اللَّهِ تَبَارَكَ وَتَعَالَى ، فَإِنَّهُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ ،
يَذْهَبُ اللَّهُ بِهِ الْهَمَّ وَالْغَمَّ

‘Hold fast unto performing Jihād fī sabīli Allāh, verily it is a door from the doors of al-Jannah, Allāh takes away with it worries and sadness.’

And with it the aims of the religion and the honoured things would be protected, as Allāh (ﷻ) said: ‘And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women, and children who say: ‘Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?’ [4:75]

And Allāh (ﷻ) said: ‘And whoever strives only strives for [the benefit of] himself. Indeed, Allāh is free from need of the worlds.’ [29:6] it means that the well being which returns or which is achieved from jihād is upon our own selves if we fight in Allāh’s path, thus Allāh is in no need of us, or our jihād. And it is also a way to purify the ranks, the muwahhid (monotheist) mu’min (believer) is known with it from the secretly fleeing munāfiq, who shows off with what has not been given to him and who loves to be praised over what he did not do.

So jihād is the translator of Tawhīd, and it is the proof of the truthfulness of a muwahhid. And whoever doesn’t have any history in jihād or trials in helping this religion, it is not his right to handle posts of leadership and administration, despite how much knowledge and well-expression is given to him. And if he does it, then he is showing off and appearing with what is not with him, and he is like a wearer of two fake clothes. And how much is the Ummah in need of this scale and remover in this era in which those who flee, and the munāfiqīn and the traders have increased. Allāh (ﷻ) said: ‘Or do you think that you will enter Paradise while Allāh has not yet made evident those of you who fight in His cause and made evident those who are steadfast?’ [3:142]

And Allāh (ﷻ) said: ‘But those who have believed and emigrated and fought in the cause of Allāh and those who gave shelter and aided - it is they who are the believers.’ [8:74]

And Allāh (ﷻ) said: “The ones who have believed, emigrated and striven in the cause of Allāh with their wealth and their lives are greater in rank in the sight of Allāh. And it is those who are the attainers [of success].’ [9:20]

And Allāh (ﷻ) said: ‘The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.’ [49:15]

So Allāh considered their jihād as proof of truthfulness of their Imān and Tawhīd and verily they are the true believers (true muwahhidīn) and they are the truthful and victorious in this world and the next.

As for those who do not fight and neither march, those whose hearts shake whenever a caller calls for jihād or when a door is opened in the Ummah for spending and sacrificing, So those are the ones doubted about their Imān and thought to be liars in their claims. Allāh (ﷻ) said: ‘Only those would ask permission of you who do not believe in Allāh and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating. And if they had intended to go forth, they would have prepared for it [some] preparation. But Allāh disliked their being sent, so He kept them back, and they were told: ‘Remain [behind] with those who remain.’ [9:45-46]

So Allāh considered their staying back from the Prophet (ﷺ) as a proof of their hypocrisy and their Imān being void, as Allāh (ﷻ) considered their not preparing and not taking the reasons (to go for) jihād as a proof of them not being truthful and neither them being desirous in going out for jihād fī sabīli Allāh. So for every claim and hope there is proof and evidence and the claim from the tongue without an action is not enough. So what about he who holds back the ummah from jihād and says that the mujāhidīn are sinful and calls them wrongdoers due to their jihād!?

Shaykh al-Islām ibn Taymiyyah (رحمه الله) said in his book ‘al-‘Ubūdiyyah’:

قال شيخ الإسلام ابن تيمية رحمه الله: ﴿فجعل الله لأهل محبته علامتين: اتباع الرسول والجهاد في سبيله. وذلك لأن الجهاد حقيقته الاجتهاد في حصول ما يحبه الله من العمل الصالح ومن دفع ما يبغضه الله من الكفر والفسوق والعصيان﴾

‘Verily Allāh has made two signs for the people who loves Him: Following the Prophet (ﷺ), and jihād fī sabīli Allāh. And this is because jihād in reality is striving to achieve what Allāh (ﷻ) loves from Imān and good deeds and to push out what makes Him angry from kufr and fusūq and disobedience.’

And if the Muslim communities were to put forth a little part in the path of jihād fī sabīli Allāh from what they put forth in the path of tāghūt, then verily their status would change to best of situations. And for them, it will be different status from what they are upon now, from disgrace and humiliation and dishonor and slavery for the tawāghīt.

So how will it be? Were these communities to hear the real news from the jihād in Iraq? Thus the jihād and its symbols is walking in improvement in the Lands of Two Rivers – with the Grace of Allāh – and its fruits have started to come out and ripen, from what the soil was put on the beds of kufr in the area, thus they spread their nets and brought their plans and they brought their hatred and seizing on the Land of Two rivers. So what was achieved by the looting Americans and their allies from the rāfidah and besides them from their war and transgression over the lands of Islām? Verily their humiliation and their stripped lies are exposed to the whole world and their proofs and thoughts are now claiming each other in making peace and security for the apostate ‘Irāqi government. And they have been engaged with what made them busy, which is making America's biggest lie to be victorious which is called ‘democracy’. Verily the Americans have played with minds of many people with the lie ‘modern democracy’ and they made them assume that their wellbeing and blessing is bound with this man-made defect path.

And after that they legalised with their administrating the American kufr, their war against ‘Irāq and Afghanistan, (saying) because they are protectors of democracy in the whole world and the first one to take care of it. And upon the land of ‘Irāq, the ‘alawī government was formed for this goal. I mean; for the goal of deception and imposed upon the minds of the ‘Irāqi’s and the world. And to create the doubt that the United-States would create an independent democratic ‘Irāqi land. So they hid (behind this) their crusader goals and intentions in the area to give power (to create) a bigger Israeli state.

And they hide their desires and intentions, which were directed towards the wealth and richness of 'Irāq.

And from the greatest things which Islām is keen on, for its remaining in purity and undiluted and its uniqueness is: the personality of this religion. And its acceptance as it was revealed, from its commands and forbiddance and its hudūd and fundamentals, far away from decoration and increase, and going beyond what was ordered and transgressing or doing less. And this has come to be certified in many Qur'ānic verses and Prophetic ahādīth. Allāh (ﷻ) said: 'So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allāh], and do not transgress. Indeed, He is Seeing of what you do.' [11:112]

And Allāh (ﷻ) said: 'And follow what is revealed to you, [O Muhammad], and be patient until Allāh will judge. And He is the best of judges.' [10:109]

And Allāh (ﷻ) said: 'And judge, [O Muhammad], between them by what Allāh has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allāh has revealed to you.' [5:49]

And Allāh (ﷻ) said: 'So adhere to that which is revealed to you. Indeed, you are on a straight path.' [43:43]

And Allāh (ﷻ) said: 'And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way.' [6:153]

And the Prophet (ﷺ) said:

قال رسول الله صلى الله عليه وسلم: ﴿من أحدث في أمرنا هذا ما ليس منه فهو رد﴾ متفق عليه

‘If anyone introduces in our matter something which does not belong to it, will be rejected.’

And the Prophet (ﷺ) said:

قال رسول الله صلى الله عليه وسلم: ﴿فإنه من يعش منكم فسيرى اختلافاً كثيراً، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين، عضوا عليها بالنواجذ، وإياكم ومحدثات الأمور؛ فإن كل بدعة ضلالة﴾ رواه أبو داود والترمذي

‘Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafāa ar-Rāshidīn, those who guide to the right way. Cling to it stubbornly [with your molar teeth]. Beware of newly invented matters, for verily every innovation is misguidance.’

Democracy came to us saying; Verily, society is the rule and the place for reference in the democratic system, and it has the decisive and final word in all the affairs. Thus the reality in this system we say: There is no rejecter for their decisions and non-to put back their rules, and for them is the (right of) rule and unto them they are returned. Their intentions are sacred, their choice is obligatory and their theories are put forth and respected. Their rules are just rules, whom they raise evaluates and whom they drop descends. And what the society makes permissible is permissible and what the society forbids is forbidden.

And what they are pleased with as a law or system and legislation is what is relied on. And that there is no sanctity for anything besides it neither any price nor any weight, even if it is a straight Religion or a Wise Legislation from the Rabb of al-‘Ālamīn.

And this symbol (I mean) the ruling of people unto people, is the core of the democratic system and its structure and upon it (the system runs) and it is the base of its movement upon which all its affairs and matters run. So there is no existence to it without this.

So this is the ‘democratic religion’ which is made popular and great in open and daylight. And this is what its philosophers and thinkers and callers (call upon) the assembly of witnesses. And this is what we observe and feel of it in reality from what we see and observe. So democracy- with its different divisions and interpretations – it stands upon (certain) basics and fundamentals, we would shortly explain the most important points of it in the coming points:

Firstly:

Democracy stands on this basis that, verily the community is the centre of authority, which also includes in it ‘the legislative authority’, and this is completed by choosing candidates who would represent the community who would act on behalf of them (community) in the matter of legislation and passing laws. And in other words ‘Verily the obeyed legislator, in democracy, is the human and not Allāh (سبحانه وتعالى).

And this means that the worshipped, obeyed ilāh (god), in the matter of legislation and making things permissible and forbidden, is the community, the human and the creation and not Allāh (سبحانه وتعالى). And this is the real disbelief and shirk and misguidance, due to it being (totally) against the fundamentals of the religion and Tawhīd, and due to its consisting making the ignorant, feeble human a partner to Allāh (سبحانه وتعالى) in His most special (Attribute) of His Ulūhiyyah. Lo! And that is rule and legislation.

Allāh (سبحانه وتعالى) said: ‘Legislation is not but for Allāh.’ [12:40]

Allāh (سبحانه وتعالى) said: ‘And He shares not His legislation with anyone.’ [18:26]

Allāh (سبحانه وتعالى) said: ‘And in anything over which you disagree - its ruling is [to be referred] to Allāh.’ [42:10] And not to the society or the majority or the increasing number.

Allāh (سبحانه وتعالى) said: ‘Then is it the judgement of [the time of] ignorance they desire? But who is better than Allāh in judgement for a people who are certain [in faith].’ [5:50]

Allāh (سبحانه وتعالى) said: ‘[Say]: “Then is it other than Allāh I should seek as judge while it is He who has revealed to you the Book explained in detail?” [6:114]

Allāh (جلّال) said: ‘Or have they other deities who have ordained for them a religion to which Allāh has not consented?’ [42:21]

So He named those who legislate for people without an authority from Allāh (سبحانه وتعالى) as ‘shurakā’ (partners) and ‘andād’ (equals).

Allāh (ﷻ) said: ‘And judge, [O Muhammad], between them by what Allāh has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allāh has revealed to you.’ [5:49]

Allāh (ﷻ) said: ‘They [i.e. the jews and christians] have taken their scholars and monks as lords besides Allāh.’ [9:31]

It has been narrated in the hadīth of ‘Adīy ibn Hātim (رضي الله عنه) when he came to the Prophet (ﷺ) (as a Christian). So ‘Adīy heard the Prophet (ﷺ) recite these verses: ‘They [i.e. the jews and christians] have taken their scholars and monks as lords besides Allāh.’ ‘Adīy said: ‘We do not worship them.’ (meaning we do not worship them in the matters of sacrificing, invocation, prostrating and rukū, for he thought that worship is limited in this meaning and then nothing besides it). He (ﷺ) said: ‘Do they not forbid what Allāh has made permissible, thus you consider it forbidden? And they made permissible what Allāh has made unlawful thus you consider it lawful?’ ‘Adīy said: ‘Yes we did.” He (ﷺ) said: ‘So that is your worship.’

And may Allāh (ﷻ) have mercy upon Sayyid Qutb (رحمه الله) when he said: ‘Verily the people in all the worldly systems, take each other as gods besides Allāh (ﷻ) and this happens in the highest level of democracy as it happens in the lowest level of dictatorship, and it is equal..’

And he (رحمه الله) also said: ‘The most apparent special attribute of Ulūhiyyah regarding the mankind is: enslaving of slaves (making slaves of Allāh worship the tāghūt), and legislating for them in their livelihood, and to make scales for them. So whoever claims anything from this to himself, then he has claimed the most special attribute of Ulūhiyyah for himself! And he has made himself as an ilāh (god) besides Allāh (جَلَّ).’

And he (رحمه الله) also said: ‘Verily the One who has the right of making this lawful and unlawful is Allāh (جَلَّ) Alone. And this (right) is for none amongst mankind. Neither for an individual nor for a level, and neither for a nation nor for the whole of mankind except with an authority from Allāh in accordance with the law of Allāh (جَلَّ).’

Secondly:

Democracy stands on the basis of freedom of religion and belief, so it is permissible for the person to believe whatever he wants and embrace whatever religion he wishes and become an apostate to any religion whenever he wants, under the shade of the democratic systems. And even if this apostasy leads to his leaving out of the religion of Allāh to heresy or worshipping (anything) besides Allāh (جَلَّ). And this matter is not doubted about it being void and corrupt. And its difference from many Shar’ī texts; that is if a Muslim apostates from his religion to kufr, thus the rule concerning him in Islām is killing, as it is in the hadīth narrated by al-Bukārī and others:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ﴿مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ﴾ رواه البخاري

‘Whoever changes his religion, kill him.’

It did NOT say ‘leave him’! As for the apostate, it is not valid that a covenant or an amān or a refuge, and there is nothing (concerning him) in the religion of Allāh (ﷻ) except ‘asking him to repent’ or the ‘sword’.

Thirdly:

Democracy stands on considering the community as the Only judge. Unto it, all the rules and disputes are returned. And when any difference (of opinion) or dispute occurs between the judge and the one being judged, we see that the both parties warn each other to refer the matter to what the community wants and to what they choose, so that they can decide about what was between them, from any difference (of opinion) or dispute.

And this a very different and against the fundamentals of Tawhīd which decrees that verily the Judge who would judge with his judgement between disputes, is Allāh (ﷻ) and none besides Him. Allāh (ﷻ) says: ‘And in anything over which you disagree - its ruling is [to be referred] to Allāh.’ [42:10] While democracy says: ‘And in anything over which you disagree - its ruling is [to be referred] to the community and none besides it.’

And Allāh (ﷻ) said: ‘O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.’ [4:59]

Imām ibn al-Qayyim (رحمه الله) said in his book i'lām al-Muwaqqi'in:

قال الإمام ابن القيم رحمه الله: ﴿جعل هذا الرد من موجبات الإيمان ولوازمه فإذا انتفى هذا الرد انتفى الإيمان ضرورة انتفاء الملزوم لانتفاء لازمه ولا سيما التلازم بين هذين الأمرين فإنه من الطرفين وكل منهما ينتفي بانتفاء الآخر﴾

‘Allāh (جَلَّالَهُ) has made referring (to Qur’ān and Sunnah) from the requirement of Imān and its necessities. So when this reference is not done (not available) the Imān is unavailable. (this) as it is when what is obligatory becomes unavailable with the absence of what necessitates it.’

And the intention of seeking judgement to the community or another side (besides Allāh) is considered, in the scope of the Shari’ah, from seeking judgement from the tāghūt, which is obligatory (for us) to disbelieve in. As Allāh (جَلَّالَهُ) said: ‘Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to tāghūt, while they were commanded to reject it.’ [4:60]

So Allah (جَلَّالَهُ) considered their Imān as a mere thought (which is untrue) and a mere claiming which has no reality in it just for having the intention of seeking judgement from the tāghūt and its laws. And every legislation besides the legislation of Allāh or any rule, which is not ruled as what Allāh (جَلَّالَهُ) revealed, thus it enters into the meaning of tāghūt with which we have to disbelieve in.

Fourthly:

Democracy stands on the basis of freedom of explanation and expression, whatever this explanation is, even if what is understood from it is a criticism and blaspheming of Allāh (ﷻ) and the symbols of the religion, (this is) as there is nothing in the democracy which is sacred in which engaging in vain discourse is forbidden or speaking upon it with bad words (is forbidden). Allāh (ﷻ) said: 'Allāh does not like the public mention of evil except by one who has been wronged. And ever is Allāh Hearing and Knowing.' [4:148]

And Allāh (ﷻ) said: 'And if you ask them, they will surely say: 'We were only conversing and playing.' Say: 'Is it Allāh and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction.' [9:65-66]

Fifthly:

Democracy stands on the basis of secluding the state from religion and politics and living. So what is unto Allāh (ﷻ) is unto Allāh (ﷻ) (and that is only worshipping in the churches and secluded places of worship) and what is besides that from the sides of the political and economical and the social way of life and besides that, it all is from the speciality of the community. Allāh (ﷻ) said: 'And the polytheists assign to Allāh from that which He created of crops and livestock a share and say: 'This is for Allāh,' by their claim, 'and this is for our partners [associated with Him].' But what is for their partners does not reach Allāh, while what is for Allāh - this reaches their partners. Evil is that which they rule.' [6:136]

And this saying of them, it is known from the necessities of our religion, its falseness and corruption and the kufr of the person who says such, for it includes the clear rejection. as it is known from the necessities of the religion that it is a clear rejection to a part of the religion over which states (with its text) that verily Islām is a religion of state and politics, and a (way of) of rule and legislation and it is too expanded that it be limited to some of the rites and the walls of places of worship.

And this is, and there is no doubt, a clear kufr (kufr bawāh) with the religion of Allāh (ﷻ). Allāh (ﷻ) said: ‘So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allāh is not unaware of what you do.’ [2:85]

And Allāh (ﷻ) said: ‘Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say: ‘We believe in some and disbelieve in others’ and wish to adopt a way in between - Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.’ [4: 150-151]

Sixthly:

Democracy stands on the basis of freedom making associations and political parties and besides that, (this) whatever is their belief or theories or the behaviour of these parties.

And this basis is void, Sharī’ah-wise. In ways:

From it: it is agreeing and admitting (willingly without coercion) the forming of parties and associations with all its kufrī and shirkī objectives. (And admitting) that it has a right to exist and (admitting) for spreading of its falsehood and kufr and corruption in the lands, between the slaves.

And this is against many shar'ī texts which proves that the principle in dealing with kufr and shirk is; to forbid it and change it, and not to agree or admit with its forming.

Allāh (ﷻ) said: 'Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allāh. But if they cease, then there is to be no aggression except against the oppressors.' [2:193]

Shaykh al-Islām ibn Taymiyyah (رحمه الله) said:

قال شيخ الإسلام ابن تيمية رحمه الله: ﴿فكل طائفة ممتنعة عن التزام شريعة من شرائع الإسلام الظاهرة المتواترة يجب جهادها حتى يكون الدين كله لله بإتفاق العلماء﴾

'So each group which withholds from practising a rule from the rules of Islām which is clear and mutawātir (valid with narration of many and valid without doubt), so it is an obligation to fight against that (group) until the religion is unto Allāh (ﷻ) alone, with the consensus of the scholars.'

From it: this willing agreement with forming of kufr parties consists of being pleased with kufr, even if he doesn't declare openly with his mouth that he is pleased with its freedom and pleased with kufr, (and this is a) kufr.

Allāh (ﷻ) said: ‘And it has already come down to you in the Book that when you hear the verses of Allāh [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allāh will gather the hypocrites and disbelievers in Hell all together’ [4:140]

From it: from the necessities of agreeing to this basis (includes) permission to the false parties (with all its directions) that it may spread its kufr and falsehood, and it may drown all of the community with all kinds of corruption and trials and desires, so we are helping them with it, to the destruction and demolition of the lands and slaves.

Seventhly:

Democracy stands upon the basis of considering the stance of the majority, and it adopts, upon what the majority agrees, even though they agree upon falsehood or misguidance or clear kufr, thus the ‘truth’ in the scope of democracy is (to which following through or putting back is not allowed) it is what is established by the majority and what they agree upon and none besides that.

And this is false and is not correct in general terms, as the truth through the scope of Islam is what is in accordance to the Qur’ān and Sunnah, (even) if its supporters are less or many. And what contradicts the Qur’ān and Sunnah is false, even if the people of the whole world gather (agree) over it. Allāh (ﷻ) said: ‘And most of them believe not in Allāh except while they associate others with Him.’ [12:106]

Allāh (ﷻ) said: ‘And if you obey most of those upon the earth, they will mislead you from the way of Allāh. They follow not except assumption, and they are not but falsifying.’ [6:116]

So this noble verse is a proof that; the obedience and following of the majority of those who are upon the earth is a misguidance from the path of Allāh (ﷻ) that is because the majority is upon misguidance and they do not believe in Allāh (ﷻ) except in a way that they ascribe other gods to Him.

And ‘Abd Allāh ibn Mas’ūd (رضي الله عنه) said:

قال ابن مسعود رضي الله عنه: ﴿ جمهور الجماعة هم الذين فارقوا الجماعة ،
والجماعة ما وافق الحق وإن كنت وحدك ﴾

‘The majority of the jamā’ah (main body of the Muslims) has left the jamā’ah, and the jamā’ah is what is in accordance to truth, even if you are alone.’

And al-Hassan al-Basrī (رحمه الله) said:

قال الحسن البصري رحمه الله : ﴿ فإن أهل السنة كانوا أقل الناس فيما مضى، وهم أقل الناس فيما بقي، الذين لم يذهبوا مع أهل الإتراف في إترافهم، ولا مع أهل البدع في بدعهم، وصبروا على سنتهم حتى لقوا ربهم، فكذاك إن شاء الله فكونوا كذلك ﴾

‘Ahl as-Sunnah were least of people in the time that passed, and they are the least of people today, those who did not go with the wealthy with their wealth and neither with the people of innovation with their innovation, and they were patient upon their Sunnah until they met their Rabb, so be like that.’

And which turns our heads (towards it) and the astonishment increases towards it is; That verily even after the experiences which the democracy brought upon the Muslims from the bad and disastrous results, and it led to the weakness and difference and disunity and disarray and dispute, as a group has become groups, a party to parties, a movement to movements which hates and runs from each other.

And despite all this and besides this from the losses, some people still think that democracy is sweet and defends it as if they are its lords and creators. And they had to drink into their hearts (of the taint) of democracy and the Banī Isrā'il had to drink into their hearts (of the taint) of the calf before them. So their hearing was of no benefit to them; thus the Qur'ānic verses or the Shar'i text would strike them. And their intellect and sight was of no benefit to them, thus they see the current bitter reality, which results from the implementation of democracy.

And some of them excuse themselves in the name of benefit (maslaha) or 'attainment of the stability and leadership through democracy' and took that as a path to attain the Shar'i and religion objectives. And they did not look (care) about the legalisation of these means and its rulings in the religion of Allāh (ﷻ) and they entered through the hole of exchange and bartering upon the constants of 'Aqīdah and methodology in the name of maslaha (benefit) and objective.

At-Tabarī narrated in his tafsīr: 'Al-Walīd ibn al-Mughīrah and al-'Aas ibn Wā'el and al-Aswad ibn al-Muttalib and Umayyah ibn Khalf met the Prophet (ﷺ) thus they said:

‘O Muhammad come (agree) that we worship what you worship and you worship what we worship and we would make you our partner in all our matter (leadership), if what you have brought is better than what we have, we have joined you in it, and we have taken our share from it. And if what we have with us is better than what you have, then you have joined us in our matter and you have taken your share from us.’ Thus Allāh (ﷻ) revealed: ‘Say O Kāfirūn’ until the sūrah ended.

So we find in this incident that the Quraysh requested from the Prophet (ﷺ) to compromise for them and they would compromise for him until they could meet upon one point. And a person might say what if the Prophet (ﷺ) agreed to them upon that and asked from them with worshipping Allāh (ﷻ) first, for if they knows Islām, they will never return from it. And in this there is a big achievement, and attainment of victory and lifting the trials, which were faced by the Muslims.

The answer verily Allāh (ﷻ) has cut this matter (with): ‘Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship.’ And in its end: ‘For you is your religion, and for me is my religion.’ So the matter is a matter of basis in which exchanging cannot be accepted and neither compromising to the extent of a fingernail. And this matter is from the matters of ‘Aqīdah! And yet it is the ‘Aqīdah in itself!

Verily pondering upon this incident and how the Qur’ān cuts it, gives us the lessons which we are in most need of. (In reality) this draws a clear, plain methodology on how the tactics of many, from the enemies of Islām, are confronted.

And if you make peace with them, they never make peace with you except with the condition that you leave your religion and enter into their alliance and obedience in their filthy democratic methodology. And especially if they are the stronger side.

And if you even hope (even for) a day that they would be pleased with you without following their millah, then you are in doubt (error in thinking).

And (it is obligatory be this your case) that you read the Qur'ān from a new phase, and revise the history of near and far, so that you can read the pages of treachery and hatred and crimes which have been experienced – and even now it is being experienced – in the rights of Islām and Muslims.

So how do you accept O Muslims from the people of 'Irāq; that the crusading enemy and their followers, to rule in your blood and bodies and private parts and wealth with a law which is not the pure law of Allāh (ﷻ)? And with a religion which is not His straight religion? While you are grandsons of Sa'd ibn Abī Waqqās and al-Muthannāa and Khālid ibn al-Walīd and al-Qa'Qāa' whom have quenched the thirst of this land with their blood? So it is proper that you become aware of the reason of the enemies, from their implementing this so called democracy in your lands.

They never intend out of it but to steal the last remaining goodness in you. So they strengthened it in a filthy trapping structure, which is thrown to make the rāfidah in the key points of ruling in 'Irāq.

Verily four million rāfidī has been entered from Irān to participate in the elections, so that they can achieve what they are desiring from taking control over the most of the seats in the 'idiolic committee' and with it they would be able to structure a government of majority which controls over the key points of the state (also) geographically and economically and security wise and under the title (cover) of 'the protectors of the country and countryman' and 'development towards the democratic agenda' and 'to remove the signs of clutches from the vanishing ba'th party' and 'to bring and end upon the corrupter's from the suicide people of Saddam and terrorists'.

And the rāfidah start to take their revenge of 'Aqīdah from bringing an end upon the signs and symbols of people of Sunnah, from their scholars and preachers and people of experience. And the shout from their false terrorizing media which would beautify their falsehood and hide their reality and what their hearts conceals is bigger.

And after that, they would start to spread their filthy school of thought amongst the people, with wealth and iron and with inciting and fear and they would benefit from their control over the places of provision of the Muslims. And if they succeed in this agenda; then, a few years will pass until Baghdād and the majority of the lands of the people of Sunnah will become shī'ah. And behind this is the silence and failing to give help from many who ascribe knowledge to themselves – as a fake and lie – who corrupted the 'Aqīdah of al-Walāa' wa al-Barāa' in the hearts of people and made them doubt that the rāfidah are our brothers and our loved neighbours.

And ‘Umar al-Fārūq ibn al-Khattāb (رضي الله عنه) said when he was the leader of the believers:

قال عمر الفاروق ابن الخطاب رضي الله عنه : ﴿لئن أبقاني الله إلى العام القابل لادعن نساء العراق لا يحتجن إلى أحد بعدي﴾

‘If Allāh keeps me (alive) for the next year, I would leave the women of ‘Irāq (in such a richness or status) that they would not need anyone after me.’

He used to have ghīrah over your honour when he was in Medīnah and look today the rāfidah are cursing him morning and evening, amongst you.

Is not there any ghīrah left in you O people of ‘Irāq!! Or has your worry for this religion has left you? Have you become traitors to your grandfathers; Sa’d and al-Muthannāa and Khālīd? Are you pleased with disgrace and humiliation while the prostitutes of Rome and the waste (sticks which are made to stand) of the christians and the pigs of rāfidah to play with the honor of the daughters of Islām and lie with it?

And for these reasons and others beside it; we have announced fierce war against this filthy methodology and we have clearly explained the ruling regarding the people of this false ‘aqīdah and this losing way. So whoever strives in the implementation of this methodology with help and assistance, then he is considered as an ally to it and its people and his ruling has (the same ruling) as the ones who calls for it or assists it.

And candidates for the votes are claimants of Rubūbiyyah or Ulūhiyyah, and their voters have taken them as gods and partners besides Allāh (جَلَّ). And their ruling in the religion of Allāh (جَلَّ) is kufr and apostasy from Islām.

O Allāh have I conveyed the message? O Allāh be my witness
O Allāh have I conveyed the message? O Allāh be my witness
O Allāh have I conveyed the message? O Allāh be my witness

And all the praises be to Allāh (جَلَّ).

By the Mujāhid Shaykh Abū Mus'ab Al-Zarqāwī تقبله الله

